

300 tree-trunk. A similar section, split lengthways and hollowed out, made two wash-tubs for laundry work. Toilet appliances, a basin and ewer bought in the bazaar, and paraffin lamps from the same source, completed the list of additions.

342 The above outline omits many small variations in Albanian houses and furniture as irrelevant to the main subject of this book. Mention must be made, however, of certain houses which differed widely from the average type. The first were found among the Highlanders (Alb. *Malësorë*, 'mountaineers'), the semi-nomads who wintered on the soggy plains at the mouth of the river Mat. These houses had walls of planking or wattle and daub, with roofs of tiles or strips of wood. They rested on vertical sections of tree trunks about two feet high which had been laid at close intervals on the ground but had not been driven into it like piles. In this way they kept snug and dry even during the winter floods. All over Albania granaries were raised some distance from the ground in order to keep out the rats, but so far as is known, there were no houses on stilts except at the mouth of the Mat.

254 A number of Highland houses also contained a child's play-pen which might be as little as twenty-five inches long, wide and high. A shallow porringer projected from one of the top bars, chipped from the same piece of wood as the bar itself. In this pen Highland children spent all their winter days from the time they could crawl until they were three years old. They had no toys, but practised walking round the pen, sometimes stopping to eat a little bread and milk from the porringer with the diminutive home-made, wooden spoon which was tied to the bar, or merely gazing broodingly at the fire. The mothers meanwhile cooked, spun or gossiped, each secure in the knowledge that her child was on the dry floor of the kitchen and not sitting outside in the quagmire of mud that reached up to the very doorstep. The Highlanders said they invented both the houses and the play-pen themselves, but it is possible that they were at least advised by the Austro-Hungarian troops who were stationed in the neighbourhood for part of the war of 1914-18.

513 In Shpat, near Elbasan, huts were built for many bridegrooms. In the higher villages trunks of young trees about as tall as a man's waist were planted in a rectangle of the size desired, their boughs, while still green and flexible, were laced in and out of these uprights, and cross-pieces of timber were nailed to the uprights

[Quoted of tree-trunk--Analysis]

10: Hasluck F-5 (1926-1939)1954 EGI Albania EGI
[Laws enacted in Kastrat and Bajzë on Nov. 1, 1892]

APPENDIX

265

Whoever brings pigs or sheep to Shpellë will be fined 50 grosh.

Whoever washes clothes at Shpellë will be fined 50 grosh.¹

21. A man who leaves his sureties to pay his debt is to pay a fine of 225 grosh to his creditor and 150 grosh to the chiefs and 5 rams.

VI. Supplement dated 1894.

(From Father Gjeçov, *Kanùn*, pp. 124-5.)

1. Whoever takes a woman to live with him without marrying her or runs off with a married woman or a girl shall pay 1000 grosh to the Church, 500 grosh to the chiefs and 10 rams.

2. Whoever tears his face in mourning and lamentation for the dead, shall pay 1000 grosh to the Church, 1000 grosh to the chiefs and 10 rams.

3. Whoever does not permit the chiefs and fine-collectors to carry out a tribal law will be fined 500 grosh and 5 rams.

4. Whoever commits a murder during a truce or after the feud has been compounded will be fined 6 purses and 10 rams.

5. Whoever fires a rifle in a house where there is a wedding shall, whether he be a guest or the master of the house, pay 500 grosh and 5 rams.

The same fine shall be paid by whoever annoys another with abuse at table whether at a dinner or a wedding.

6. Whoever acts contrary to these laws, whether he be chief, fine-collector, or commoner, shall pay 3000 grosh.

Brahim Beg *serxherde*
Kasem Beg *bylikbash*
Dodë Prençi *bajraktar*
Zenel Shebani
Gjokë Doda
Keq Prela
Zef Gjeka
Prelë Toma
Gjelosh Nika
Vukusa' Leka
Brahim Vuksani

[In front of each of these names there is a Turkish seal.]

VII. Solemn Pledge for Flock and Shepherd in Nikaj and Shalë, St Prende's Day 1894.

(From Father Gjeçov, *Kanùn*, pp. 119-20.)

1. As regards roads it has been enacted as follows:

From the fountain in Faqe to the crucifix in Brazhdë the road is

¹ (Note by Father Gjeçov: Shpellë is the place where Bajzë and district take water.)

527 incident that occurs during its twelve hours is
777 believed to presage the events of the corresponding
months of the coming year, and the events of the first
day of each month the character, lucky or unlucky, of
the other days generally. It is unlucky to work in the
[461] fields during the first week of October, and no corn
is sown this month, as the crop would be sure to fail.

527 The period between the 15th of November and
777 the 6th of January is, like the Greek *Fishoti* and
776 the Bulgarian *Kulada*,¹ supposed to be the carnival
784 time of the Vilas and other supernal beings, who
are, at that season, not only more active, but more
powerful than at others, and especially during the
night. After sunset, consequently, people refrain
from going abroad, or drinking water, for fear of
mischief, and give no credence to their dreams. They
are also careful not to leave any article of wearing ap-
parel out of doors after nightfall, and if, by some
oversight, a garment should be so left, it is washed
before being used, in order to get rid of any spell cast
upon it by the supernals.

527 Christmas, which bears a name (*Kolendravel*)² ap-
777 parently connected with those by which it is known
among the Bulgarians and Vlachs, is observed with
ceremonies that recall those of more Northern nations,
as well as with some similar to those of their last-
mentioned neighbours. On the 24th and 25th of

¹ Vol. I. pp. 123 and 329.

² Von Hahn derives this name from the *kolinda*, the ring-shaped cakes made at this season. I would, however, suggest the greater likelihood of the cakes having been named after the name of the feast in its various forms of (Albanian) *Kolendravel*, (Vlach) *Kolindi*, and (Bulgarian) *Kulada*.

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The whole of this pattern work is braided in fine gold cord, and the usual half-buttons of gilt brass decorate the little added flaps on the front, just like the Zadrima example.

No. 1936-119. The last of the jelek in this group is another beautifully gold embroidered one given by Mrs. E. W. Hickson, which belongs to the magnificent gold braided giubba (No. 1936-118), described later.

It is made of an extremely fine black face cloth. The fronts are entirely covered by braiding in fine gold cord, four, six and many-petalled flowers growing out of sweeping curves fill most of the space, with leaves and smaller flowers in between. Most of the flower petals are slightly raised as in the presentation jelek (No. 1937-19).

[296] The neck and front edges have broad bands formed of a series of gold plaited braids laid closely in rows in a similar manner to the other examples, and the plain back of the garment is also outlined and the seams emphasised by similar plaited braid and gold cord. This garment is particularly interesting as the worn-out lining has been removed and the method of strengthening the cloth with parchment before working the braiding can be plainly seen.

When this garment is compared with its companion giubba it will be noted that a plain back was necessary as that of the giubba itself is heavily gold braided (Plate XIV).

CHAPTER XIV.

A. The Costume of a Roman Catholic Woman of Scutari.

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531 In Albania, as elsewhere, native costume is rapidly disappearing, but when these specimens were collected between 1908 and 1914 it was almost universally worn, a different dress in different districts and for different religions; and the charming drawing by Miss Durham which forms the introduction to Section II (Plate V) illustrates the costume of a married Roman Catholic Scutarene. The scarlet outer cloak or "japangi" is worn over a sleeveless coat or "giubba", of which only the edge shows in the picture, and from whose pocket slot depends a large fancy silk handkerchief.

Under the flap of the japangi, which can be seen being held in position on the head by a cord, a lace veil is draped, partly concealing the face, and a fancy muslin, embroidered apron hangs down in front of the baggy trousered skirt (Plate VI e) with its stiff ankle bands, which in this Catholic woman's costume would be red, although otherwise similar to the gold braided ones belonging to a Moslem woman of Scutari which are figured on Plate XVIc.

An embroidered muslin shirt is worn under the trousered skirt, and girdled with a striped silk scarf, or a needleworked girdle with long ends (Plate XVIr). White knitted socks and Turkish shoes complete this out-of-door costume.

The details of the various items in the costume are discussed in the notes which follow, with the exception of the veil which is described in the chapter dealing with head-dresses.